

Chapter 1 : HISTORY OF FRANCE

The Kingdom of France in the early modern period, from the Renaissance (circa) to the Revolution (), was a monarchy ruled by the House of Bourbon (a Capetian cadet branch).

Industry and commerce are in disarray. The population is declining. In years of bad harvest there is famine. The king himself, by the end, is profoundly unpopular. His method of absolute rule, and his palace at Versailles, provide the examples to which lesser European monarchs aspire in the coming century. The French style in furniture and interior decoration is everywhere the fashion. French authors are in the vanguard of European literature. The French dynasty is on the Spanish throne. And the French empire, though starting late compared to other Atlantic powers, now rapidly becomes the leading rival to Britain. In broad terms this all adds up to a splendid achievement. Law has published in a treatise entitled *Money and trade considered*, with a proposal for supplying the nation with money. In he launches a separate venture, the Louisiana Company, to develop the French territories in the Mississippi valley. At first both enterprises thrive, and Law acquires ever greater responsibilities and commercial power. All the French chartered trading companies, to the East Indies and China, to Africa and the West Indies, are brought under his control, as also is the national mint and the collection of taxes. As more and more people rush to invest in this octopus of an enterprise, Law has the power and the freedom to issue shares and bank notes at will to keep his creature alive and well. The result, by , is rapid inflation and speculative hysteria. At the end of the bubble bursts. Law flees from France, dying in penury nine years later in Venice. The experience of leaves the French with a lasting distrust of national banks with the power to issue paper money. Not until Napoleon needs funds for his war effort, in , is the Banque de France finally established - long after the same step is taken in other European countries. French and British on land: The main reason is that both nations have political leaders, Cardinal Fleury and Robert Walpole, who see peace as a necessary aspect of national prosperity. But Walpole resigns in and Fleury dies in There is nothing now to restrain the long-standing enmity between these two Atlantic nations, each with a developing empire overseas. In March the French declare war on Britain and make plans for an invasion across the Channel in the company of the Jacobite pretender Charles Edward Stuart. Bad weather damages the French fleet and causes the plan for an invasion in to be abandoned. In the following summer the French divert their energies to an attack on the Austrian Netherlands. Maurice Saxe, commanding a French army which includes an Irish brigade, wins a victory at Fontenoy in May over a combined force of British, Hanoverian, Austrian and Dutch troops under the duke of Cumberland, son of the British king. Saxe continues his successful campaign, conquering the whole of the Austrian Netherlands by the end of For much of this time he has no opposition from the British army. The regiments and the duke of Cumberland are recalled in October to meet a new threat in Scotland. French and British at sea: Once war is officially declared, in , the British navy harasses French merchant fleets en route for the West Indies or India. Closer to home the harbours of France are blockaded, preventing the transport of commodities up and down the coast by far the easiest route in the age before decent roads. By , after four years of low-keyed naval warfare, France is ready for peace. Significantly the only important territories which have changed hands are overseas. In militiamen from British north America have seized from France the harbour of Louisbourg , at the entry to the Gulf of St Lawrence of strategic importance in relation to French Canada. In India, in , the French have occupied British Madras. Frederick the Great says of France and Britain: By the end of it, in , the situation is transformed. The change is less great in India. Even so, British rule in Bengal , established informally from , represents an unprecedented level of European involvement in the subcontinent - and a level unmatched by France. If the difference in India appears as yet slight, these years change out of all recognition the colonial situation in America. British victory over the French, clinched in the capture of Quebec in , is followed by dramatic French concessions in the Paris peace treaty of France cedes to Britain all the territory which it has previously claimed between the Mississippi and the Ohio rivers, together with the original territories of New France along the St Lawrence. This brings to an end the French empire in continental America only New Orleans and its district remain in French hands under the treaty. The British become unmistakably the dominant power in the northern half of

the continent, in one of the major turning points of history. The lands more notionally claimed by the French between the Mississippi and the Rockies are ceded to Spain. Louis XV has been on the throne for nearly sixty years, since succeeding his great-grandfather Louis XIV at the age of five in 1715. During most of that time the royal finances have been in a perilous state. The French monarchy is ill-equipped to put into effect any necessary reforms. The king technically has absolute power, but neither Louis XV nor his grandson Louis XVI who succeeds him in 1773 proves capable of transforming that supposed power into effective action. Lack of accountability is epitomized in the notorious lettres de cachet. These documents, issued by the king, can consign someone to a state prison for an indefinite period without even giving a reason. Such behaviour prompted Magna Carta six centuries previously in Britain. Yet this royal privilege not in fact used or abused as much as rumour at the time suggests does nothing to help the king restrict the privileges of his nobility. Traditionally the aristocracy and clergy in France are exempt from most forms of taxation. Government efforts to end this injustice, and to spread the burden more fairly, founder repeatedly on well orchestrated campaigns of aristocratic resistance - mainly through the parlement in Paris. Two reforming finance ministers, Turgot in 1774 and Calonne in 1787, are dismissed as a result of opposition in parliament to their measures. The ideas of the Enlightenment have their roots in France. The philosophes have long criticized the abuses associated with the clergy and the nobility. Yet the royal attempts at reform cut little ice with the opponents of privilege. This impression is reinforced in 1771 when news breaks of a court scandal, involving the theft by deception and forgery of a valuable diamond necklace. The queen appears to be implicated wrongly as it turns out. A cardinal who has acted as an intermediary is arrested as he prepares to conduct a service at Versailles. The noblewoman responsible for the crime is flogged and branded. In this atmosphere, if the struggle between the privileged classes and the king escalates into a real crisis, neither side is likely to win much sympathy from the French public. The royal exchequer is on the verge of bankruptcy, partly owing to the expense of supporting the American rebels against the British monarch. The Paris parlement now asserts that taxation is only valid if voted by the estates general - a body not summoned since 1614.

Chapter 2 : Papermaking in Eighteenth-Century France

Early in the eighteenth century, Raimond de Pavée de Villevieille was page de la grande Acurie du roi to Louis XIV. His son entered the service of the comte d'Artois a year before the death of Louis XV.

The British had a Parliamentary Democracy, with a King to whom they could look to for guidance and tradition, to rule. In France, the Monarchs based their power on the feudal system of Divine Right of kings. They were not subject to the laws and guidelines, set down by the Parliament, as their English counterparts were required to by law. The State of France The political and social state of France during the 18th century, was as follows: France had the largest population in Europe and could not feed it adequately. The rich and expanding bourgeoisie was excluded from political power more systematically than in any other country. Peasants were acutely aware of their situation and were less and less inclined to support the anachronistic and burdensome feudal system. Philosophers, who advocated social and political reform, were read more widely in France than elsewhere. This Revolution caused the downfall of the Monarchy and degenerated into at first anarchy and finally to the dictatorship of Napoleon. From then on, he worked faithfully at his "trade of a king. This theory is based upon the Old Testament example of rulers divinely appointed by God and as such, only answerable to God. Thus, the King was not bound by the dictates of mere princes and Parliaments. Life in the court was organized around the Kings daily routine. Thus, etiquette became the "real constitution of France. This theory would ultimately bring the downfall of the Bourbons as rulers of France. This extravagance of the court meant a heavy burden of taxation for the common people, who were thereby reduced to a misery so great that they eventually rose up in rebellion and drove the Bourbons from the throne. To make his court as brilliant as it was extravagant, the King spent millions to build and maintain the palace of Versailles, near Paris, which became a model and the despair of other less rich and powerful princes. Thus, he became known as the Great Monarch, the Sun King. Despite the fact that during his reign, Canada and Louisiana were added to the French Empire. The King had a passion for fame and the desire to increase French territory in Europe. Louis XIV had the distinction of ruling longer than any other European king: The evils from which the country suffered were clearly recognized, but by the time the king grew up, he was too lazy and selfish to try to remedy them. Misgovernment was common at home, and the position of France abroad was lowered by the loss of its colonial possessions in India and America. These misfortunes, however, made little impression on the king, whose attitude was expressed in the phrase, "After me the deluge! He seemed more out of place in the brilliant and polished court of which he was the center. Louis realized this and often wished, even before the Revolution, that he were only a common man. He was a good horseman, fond of hunting, and delighted in making and mending locks. He was also swayed by his selfish courtiers, who opposed any financial reforms that would threaten their graft and pensions and life of ease. They soon persuaded the king to dismiss his able minister. Biographies To read more on the Kings of France From the Palace of Versailles website by following the listed links below.

Chapter 3 : The Art of the Table in Eighteenth-Century France

For example, the "short" 18th century may be defined as , denoting the period of time between the death of Louis XIV of France and the start of the French Revolution, with an emphasis on directly interconnected events.

Rosenband Eight years before the French Revolution, the paper mill at Vidalon-le-Haut was the setting for a bitter strike and successful lockout. They converted the lockout into an opportunity to train a new kind of worker, a malleable employee, and to fashion a new sort of workplace, a theater of technological experiment. Papermaking in Eighteenth-Century France: Management, Labor, and Revolution at the Montgolfier Mill, , gives us history from the workshop up, offering the most comprehensive exploration available of the historical experience of papermaking. Rosenband explains how paper was made, depicting the tools, techniques, raw materials, and seasonable flows of the craft, and explores the many conflicts and compromises between masters and men. Rosenband provides a compelling account of how technological change affected the papermaking industry, transforming an elaborate, established system of production. The Montgolfier archives are a rich source of information, providing records of daily output and procedures, including complex rules ranging from the precise hours of meals and prayer to matters of propriety and personal sanitation. They also provide insight into the attitudes of the Montgolfier family and their workersâ€”what they made of their trade, their labor, and one another. This case study of the Montgolfier mill, adding details about technological innovation and shopfloor relations during a time of social unrest, enriches the current debate about the nature and impact of capitalism in France during the years leading up to the French Revolution. Rosenband is a professor of history at Utah State University. He coedited, with Thomas M. Safley, *The Workplace before the Factory: Artisans and Proletarians*, Those who want to experience one segment of an evolving artisanal world of work from the ground up will find much to savor. Net "A significant contribution to an almost unknown economic sector, papermaking As interesting for the historian of Modern France before the Revolution as it is for the historian of the nineteenth-century economy. This book poses a fundamental challenge to many orthodox methods and conventional approaches in economic history and the history of technology. It raises an many questions as it answers With any luck, it will motivate others to tend this rich and, until now, relatively uncultivated ground. May - Eighteenth Century: Current Bibliography " Papermaking in Eighteenth-Century France is a crisp and extremely well-written exploration of the attempts by the Montgolfier family to restructure their paper mills. Its originality lies in its combination of technological history and the investigation of a specific problem in the workplaceâ€”the implementation of a new system of recruitment, training, and rewards.

Chapter 4 : French Society of 18th Century - Glimpses Of History

The Division of Rare and Manuscript Collections document the history and culture of 18th-century France through an extraordinary assemblage of rare books, manuscripts, and graphic materials, in the French Revolution Collection, the Lafayette Collection, the Maurepas Collection, the Lavoisier Collection, the La Forte Archive, the Charles X Collection, and the Ben Grauer Collection.

Wars[edit] Despite the beginnings of rapid demographic and economic recovery after the Black Death of the 14th century, the gains of the previous half-century were to be jeopardised by a further protracted series of conflicts, the Italian Wars " , where French efforts to gain dominance ended in the increased power of the Habsburg Holy Roman Emperors of Germany. The medieval division of society into "those who fought nobility , those who prayed clergy , and those who worked everyone else " still held strong and warfare was considered a domain of the nobles. Charles VIII marched into Italy with a core force consisting of noble horsemen and non-noble foot soldiers, but in time the role of the latter grew stronger so that by the middle of the 16th century, France had a standing army of cavalry and 30, infantry. The military was reorganized from a system of legions recruited by province Norman legion, Gascon legion, etc. However, the nobility and troops were often disloyal to the king, if not outright rebellious, and it took another army reform by Louis XIV to finally transform the French army into an obedient force. When Ferdinand I of Naples died in , Charles invaded the peninsula. For several months, French forces moved through Italy virtually unopposed, since the condottieri armies of the Italian city-states were unable to resist them. Their sack of Naples finally provoked a reaction, however, and the League of Venice was formed against them. By , combined French and Aragonese forces had seized control of the Kingdom; disagreements about the terms of the partition led to a war between Louis and Ferdinand. French forces under Gaston de Foix inflicted an overwhelming defeat on a Spanish army at the Battle of Ravenna in , but Foix was killed during the battle, and the French were forced to withdraw from Italy by an invasion of Milan by the Swiss, who reinstated Maximilian Sforza to the ducal throne. The Holy League , left victorious, fell apart over the subject of dividing the spoils, and in Venice allied with France, agreeing to partition Lombardy between them. The elevation of Charles of Spain to Holy Roman Emperor , a position that Francis had desired, led to a collapse of relations between France and the Habsburgs. In , a Spanish invasion of Navarre , nominally a French fief, provided Francis with a pretext for starting a general war; French forces flooded into Italy and began a campaign to drive Charles from Naples. With Milan itself threatened, Francis personally led a French army into Lombardy in , only to be defeated and captured at the Battle of Pavia ; imprisoned in Madrid , Francis was forced to agree to extensive concessions over his Italian territories in the "Treaty of Madrid" In response, Charles invaded Provence , advancing to Aix-en-Provence , but withdrew to Spain rather than attacking the heavily fortified Avignon. The Truce of Nice ended the war, leaving Turin in French hands but effecting no significant change in the map of Italy. A Franco-Ottoman fleet captured the city of Nice in August , and laid siege to the citadel. The defenders were relieved within a month. A lack of cooperation between the Spanish and English armies, coupled with increasingly aggressive Ottoman attacks, led Charles to abandon these conquests, restoring the status quo once again. In , Henry II of France , who had succeeded Francis to the throne, declared war against Charles with the intent of recapturing Italy and ensuring French, rather than Habsburg, domination of European affairs. An early offensive against Lorraine was successful, but the attempted French invasion of Tuscany in was defeated at the Battle of Marciano. The Wars of Religion[edit] The St. Renewed Catholic reaction headed by the powerful dukes of Guise culminated in a massacre of Huguenots , starting the first of the French Wars of Religion , during which English, German, and Spanish forces intervened on the side of rival Protestant and Catholic forces. Opposed to absolute monarchy, the Huguenots Monarchomachs theorized during this time the right of rebellion and the legitimacy of tyrannicide. After the assassination of both Henry of Guise and Henry III , the conflict was ended by the accession of the Protestant king of Navarre as Henry IV first king of the Bourbon dynasty and his subsequent abandonment of Protestantism Expedient of effective in , his acceptance by most of the Catholic establishment and by the Pope , and his issue of the toleration decree known as the

Edict of Nantes , which guaranteed freedom of private worship and civil equality. One of the most admired French kings, Henry was fatally stabbed by a Catholic fanatic in as war with Spain threatened. Troubles gradually developed during the regency headed by his queen Marie de Medici. France was expansive during all but the end of the 17th century: Indeed, much of the French countryside during this period remained poor and overpopulated. The resistance of peasants to adopt the potato, according to some monarchist apologists, and other new agricultural innovations while continuing to rely on cereal crops led to repeated catastrophic famines long after they had ceased in the rest of Western Europe. The Palace of Versailles was criticized as overly extravagant even while it was still under construction, but dozens of imitations were built across Europe. Renewed war the War of Devolution " and the Franco-Dutch War " brought further territorial gains Artois and western Flanders and the free county of Burgundy , left to the Empire in , but at the cost of the increasingly concerted opposition of rival powers. By the start of the 18th century, the nobility in France had been effectively neutered and would never again have more power than the crown. Also, Louis willingly granted titles of nobility to those who had performed distinguished service to the state so that it did not become a closed caste and it was possible for commoners to rise through the social ranks. The king sought to impose total religious uniformity on the country, repealing the Edict of Nantes in The infamous practice of dragonnades was adopted, whereby rough soldiers were quartered in the homes of Protestant families and allowed to have their way with them. Scores of Protestants fled France, costing the country a great many intellectuals, artisans, and other valuable people. Persecution extended to unorthodox Catholics like the Jansenists , a group that denied free will and had already been condemned by the popes. Louis was no theologian and understood little of the complex doctrines of Jansenism, satisfying himself with the fact that they threatened the unity of the state. In this, he garnered the friendship of the papacy, which had previously been hostile to France because of its policy of putting all church property in the country under the jurisdiction of the state rather than of Rome. The size of the army was also considerably increased. Starting in the s, Louis XIV established the so-called Chambers of Reunion , courts in which judges would determine whether certain Habsburg territories belonged rightfully to France. The king was relying on the somewhat vague wording in the Treaty of Westphalia, while also dredging up older French claims, some dating back to medieval times. Through this, he concluded that the strategically important imperial city of Strassburg should have gone to France in In September , French troops occupied the city, which was at once strongly fortified. As the imperial armies were then busy fighting the Ottoman Empire, they could not do anything about this for a number of years. With the Turks now in retreat, the emperor Leopold could turn his attention to France. The ensuing War of the Grand Alliance lasted from " Famine in " killed up to two million people. The exhaustion of the powers brought the fighting to an end in , by which time the French were in control of the Spanish Netherlands and Catalonia. However, Louis gave back his conquests and gained only Haiti. The French people, feeling that their sacrifices in the war had been for nothing, never forgave him. The Battle of La Hougue was the decisive naval battle in the war and confirmed the durable dominance of the Royal Navy of England. In November , the inbred, mentally retarded, and enfeebled Spanish king Charles II died, ending the Habsburg line in that country. Louis had long waited for this moment, and now planned to put a Bourbon relative, Philip, Duke of Anjou, on the throne. Essentially, Spain was to become an obedient satellite of France, ruled by a king who would carry out orders from Versailles. Realizing how this would upset the balance of power, the other European rulers were outraged. However, most of the alternatives were equally undesirable. For example, putting another Habsburg on the throne would end up recreating the empire of Charles V, which would also grossly upset the power balance. After nine years of exhausting war, the last thing Louis wanted was another conflict. However, the rest of Europe would not stand for his ambitions in Spain, and so the War of the Spanish Succession began, a mere three years after the War of the Grand Alliance. In desperation, the king appealed to the French people to save their country, and in doing so gained thousands of new army recruits. Afterwards, his general Marshal Villars managed to drive back the allied forces. In , the war ended with the treaties of Utrecht and Rastadt. France did not lose any territory, and there was no discussion of returning Flanders or Alsace to the Habsburgs. While the Duke of Anjou was accepted as King Philip V of Spain , this was done under the condition that the French and Spanish thrones never be

united. Finally, France agreed to stop supporting Jacobite pretenders to the English throne. Just after the war ended, Louis died, having ruled France for 72 years. While often considered a tyrant and a warmonger especially in England, Louis XIV was not in any way a despot in the 20th-century sense. The traditional customs and institutions of France limited his power and in any case, communications were poor and no national police force existed. Overall, the discontent and revolts of 16th- and 17th-century France did not approach the conditions that led to The exhaustion of Europe after two major wars resulted in a long period of peace, only interrupted by minor conflicts like the War of the Polish Succession from 1733-1735. Large-scale warfare resumed with the War of the Austrian Succession 1740-1748. By Joseph Duplessis On the whole, the 18th century saw growing discontent with the monarchy and the established order. Louis XV was a highly unpopular king for his sexual excesses, overall weakness, and for losing Canada to the British. The writings of the philosophers such as Voltaire were a clear sign of discontent, but the king chose to ignore them. He died of smallpox in 1774, and the French people shed few tears at his passing. While France had not yet experienced the industrial revolution that was beginning in England, the rising middle class of the cities felt increasingly frustrated with a system and rulers that seemed silly, frivolous, aloof, and antiquated, even if true feudalism no longer existed in France. While less liberal than England during the same period, the French monarchy never approached the absolutism of the eastern rulers in Vienna, Berlin, St. Different social classes in France each had their own unique set of privileges so that no one class could completely dominate the others. Initially popular, he too came to be widely detested by the s. French intervention in the US War of Independence was also very expensive. They were replaced by Jacques Necker. Necker had resigned in 1789 to be replaced by Calonne and Brienne, before being restored in 1790. A harsh winter that year led to widespread food shortages, and by then France was a powder keg ready to explode. On the eve of the French Revolution of 1789, France was in a profound institutional and financial crisis, but the ideas of the Enlightenment had begun to permeate the educated classes of society. On September 21 the French monarchy was effectively abolished by the proclamation of the French First Republic.

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Thurs days pm or by appointment , Leacock MyCourses: This course covers the history of France from the late seventeenth century to the Revolution, or the period which begins with the accession of Louis XIV and ends with the outbreak of the French Revolution. This period of French history is often known by the name the Revolution gave it: This century-and-a-half saw France complete its recovery from the religious civil wars and instability of the sixteenth century, and rise to a position of political and cultural dominance in Europe. How did France evolve in this period politically, socially, and culturally and what explains these developments? Part Two covers the period the reigns of Louis XV and Louis XVI and deals with the French Enlightenment; public opinion and political culture; sociability, gender roles, and sexuality; the history of Paris; and the origins of the Revolution. A reading knowledge of French is highly recommended but is not essential. Those who have not should see Dr. Carlyle in the first week of term. Class and conference participation: Thursday 21 February, 2: Friday 19 April, 3pm The exams both take home will include four short answer questions from a choice of at least six in the form of passages for commentary drawn from the assigned reading, and a choice of essay questions one essay from a choice of at least six questions. Full instructions will be given with the assignment. McGill University values academic integrity. Therefore, all students must understand the meaning and consequences of cheating, plagiarism and other academic offences under the Code of Student Conduct and Disciplinary Procedures see www.mcgill.ca. Students are welcome to submit written work in French. The books and the course pack are available from the McGill Bookstore, and are also on Reserve at the library. University of California Press, Colin Jones, *The Great Nation*: Colin Jones, *The Great Nation* is organized chronologically, whereas the course is structured in thematic units. This means that the book will need to be read in parallel with the readings in part 2, and that there will be sections which do not correspond to any part of the course, but which will nonetheless be useful as background. Introduction Tuesday Jan 8: Introduction Thursday Jan Oxford University Press, , *Defining France* Tue Jan Harvard University Press, , *Social Structures* Tue Jan OUP, , *Pantheon*, , Cambridge University Press, , John Wiley, , pp. *Old Regime Europe*, Oxford: *Actions and Reactions* Tues Jan Penguin Books, , ; Collier, , *Seuil*, , Yale University Press, , *Larousse*, , *Religion* Tues Feb 5: Oxford University Press, , Yale University Press, , 58 Conclusion to Part 1 and Revision Discussion In addition to the assigned reading, please come to class prepared to discuss the course material to date. Anne Carter New York: Vintage Books, , ; *Introduction to the 18th century: The Age of Enlightenment* Tues Feb The Age of Enlightenment 1: Isaac Kramnick London: Penguin Books, , ix-xxviii; *The Age of Enlightenment 2*: Thurs 21 Feb 2: *Finances and Crises* Tue February Jones, *Great Nation*, *Consumption, Crime, and Reform* Tue 12 March: *Pain as Politics*," Chapter 6 *Tortured Subjects*: University of Chicago Press, 1, Wednesday 20 March 2: Tue 19 March: Garrioch, *Making of Revolutionary Paris*, Chapter 7. Thu 21 March: Ben Ray Remdman London: Penguin Books, , 1- *Sociability and Sexuality* Tue 26 March: *Libertine Literature* Lecture and class discussion This class will be divided between a short lecture and a class discussion about the assigned readings, so please come prepared to share your thoughts. *Colonial Encounters* Tue 2 April: Penguin Books, , *Reform and Revolution* Tue 9 April: *The City of Paris: Revolution and the End of Enlightenment?* Penguin, , Mentor Book, ,

Chapter 6 : Early modern France - Wikipedia

Economic and Social Conditions in France During the Eighteenth Century / 9 state in the eighteenth century, it seems more rational for us to base our classification France.

The Enlightenment The death of Louis XIV on September 1, , closed an epoch, and thus the date of is a useful starting point for the Enlightenment. The beginnings of critical thought, however, go back much further, to about , where one can begin to discern a new intellectual climate of independent inquiry and the questioning of received ideas and traditions. The earlier date permits the inclusion of two important precursors. Pierre Bayle , a Protestant forced into exile by the repressive policies of Louis XIV against the Huguenots, paved the way for later attacks upon the established church by his own onslaught upon Roman Catholic dogma and, beyond that, upon authoritarian ideologies of all kinds. His skepticism was constructive, underlying a fervent advocacy of toleration based on respect for freedom of conscience. In particular, his *Dictionnaire historique et critique* ; 2nd ed. *The Histoire des oracles* ; *The History of Oracles* complements this popular erudition by a rationalist critique of erroneous legends. Fontenelle helped to lay the basis for empirical observation as the proper approach to scientific truth. Both Bayle and Fontenelle promoted the Enlightenment principle that the pursuit of verifiable knowledge was a central human activity. Bayle was concerned with the problem of evil , which seemed to him a mystery understandable by faith alone. But such unknowable matters did not at all invalidate the search for hard fact, as the *Dictionnaire* abundantly shows. Fontenelle, for his part, saw that the furtherance of truth depended upon the elimination of error, arising as it did from human laziness in unquestioningly accepting received ideas or from human love of mystery. The baron de Montesquieu , the first of the great Enlightenment authors, demonstrated a liberal approach to the world fitting in with an innovative pluralist and relativist view of society. His *Lettres persanes* ; *Persian Letters* established his reputation. A fictional set of correspondences centred on two Persians making their first visit to Europe, they depict satirically a Paris in transition between the old dogmatic absolutes of monarchy and religion and the freedoms of a new age. At their centre is the condition of womenâ€”trapped in the private space of the harem, emancipated in the salons of Paris. The personal experience of the Persians generates debate on a wide range of crucial moral , political, economic, and philosophical issues, all centring on the link between the public good and the regulation of individual desire. This great work brought political discussion into the public arena in France by its insistence upon the wide variation of sociopolitical forms throughout the world, its attempt to assess their relative effectiveness, and its assertion of the need, in whatever form of society, to maintain liberty and tolerance as prime objects of concern. Whether as dramatist, historian, reformer, poet, storyteller, philosopher, or correspondent, for 60 years he remained an intellectual leader in France. Above all, it was the growth of civilizations and cultures that particularly commanded his attention and formidable energy. He is best remembered for the tale *Candide* , a savage denunciation of metaphysical optimism that reveals a world of horrors and folly. The Newberry Library, Louis H. Silver Collection purchase, Britannica Classic: Another universal genius, Denis Diderot , occupied a somewhat less exalted place in his own times, since most of his greatest works were published only posthumously. But his encyclopaedic range is undeniable. Diderot seized on the Spinozist vision of a world materialistic and godless yet pulsating with energy and the unexpected. The admirable servant Jacques, who sees through yet loyally serves and protects his bonehead of a master and who establishes and maintains his own humane values, following his heart as well as his head in a world given over to cruelty and chance, is the model new man of the Enlightenment. This work is written in the characteristic form of a dialogue , allowing Diderot to range free with speculative questions rather than attempt firm answers. Other dialogues focus on key contemporary events and explore the philosophical questions they posed. Diderot edited alone from until the final volume of plates appeared in But even in Voltaire a profound change in sensibility is apparent as pathos reigns supreme, to the exclusion of terror. No fatality of character destroys her, but simply the failings of Christians unworthy of their creed, allied to gratuitous and avoidable chance. The great tragic emotions are replaced by simple bourgeois sentimentality. Marivaux and Beaumarchais The best of 18th-century drama takes a different course. Pierre Marivaux wrote more than 30

comedies, mostly between and , for the most part bearing on the psychology of love. Typically, the Marivaudian protagonist is a refined young lady who finds herself, to her bewilderment or even despair, falling in love despite herself, thereby losing her autonomy of judgment and action. His sympathy for the generally likable heroes and heroines stops short, however, of indulgence. When she learns the happy truth, her relief immediately gives way to a determination to force her lover Dorante into surrender while he still thinks her a servant. Both are dominated by the servant Figaro, a scheming dynamo of wit and generosity. As much as the sharpness of wit and character, the brilliance of structure wins admiration. The growing importance of sentiment on the stage had proved as inimical to Classical comedy as to Classical tragedy. The author called for middle-class tragedies of private life, realistic and affecting, able to inspire strong emotions and incline audiences to more elevated states of mind. The new genre , reacting against the articulate tirades of Classical tragedy, would draw on pantomime and tableaux or inarticulate speech rather than on eloquent discursiveness. But the success of the *drame bourgeois* was short-lived, perhaps because it attempted the incompatible aims of being both realistic and didactic. Poetry The emphasis upon reason, science, and philosophy may explain the absence of great poetry in the 18th century. The best verse is that of Voltaire, whose chief claim to renown during most of his lifetime was as a poet. In epic , mock-epic, philosophical poems, or witty society pieces he was preeminent, but to the modern critic the linguistic intensity that might indicate genius is missing. The novel Despite official opposition and occasional censorship, the genre of the novel developed apace. In this tragic tale, love conquers all, but it constantly needs vulgar money to sustain it. Tears and swoonings abound, as do precise notations of financial costs, in a blend of traditional romance and sordid realism. By contrast, Marivaux as novelist devoted his main energies to psychological analysis and the moral life of his characters. But it is the comic note that prevails as Marianne and Jacob make their way upward in society. Reflection upon conduct becomes more important than conduct itself; the narrators, now of mature years, comment and endlessly interpret their actions when young and still in transit socially. The result provides a rich density of feelings, meticulously analyzed or finely suggested, in a precise and witty prose. Both protagonists are morally equivocal , born survivors with an eye for the main chance, representative of a social class making its way from margins to mainstream; yet they are also attractive, both to their peers in the novel and to their readership, in their disarming self-revelations. Rousseau The preeminent name associated with the sensibility of the age is that of Jean-Jacques Rousseau. His work gave rise to the cult of nature, lakes, mountains, and gardens, in contrast to what he presented as the false glitter of society. He called for a new way of life attentive above all to the innate sense of pity and benevolence he attributed to men, rather than dependent upon what he saw as the meretricious reason prized by his fellow philosophes; he espoused untutored simplicity and declared the true equality of all, based in the capacity for feeling that all men share; and he argued the importance of total sincerity and claimed to practice it in his confessional writings, which are seminal instances of modern autobiography. With these radical new claims for a different mode of feeling, one that would foster a revolutionary new politics, he stands as one of the greatest thinkers of his time, alongside, and generally in opposition to, Voltaire. Emile learns to prefer feeling and spontaneity to theory and reason, and religious sensibility is an essential element of his makeup. *Discourse on the Origin of Inequality*. In the latter work he argues that social inequality has come about because men have allowed their God-given right of freedom to be usurped by the growth of competition, specialization and division of labour , and, most of all, by laws that consolidated the inequitable distribution of property. Further, he states that elegant, civilized society is a sham whose reality is endless posturing, hostility, injustice, enslavement, and alienation. The revolutionary implications of these beliefs are spelled out in the *Contrat social* ; *The Social Contract* , with its examination of the principle of sovereignty , its critique of the divine right of kings , and its formulation of a right of resistance. This is the ground on which active citizens, and full humans, can be developed. But such self-denial would already require a moral transmutation requiring the prior existence of the higher reasoning and selflessness that it is meant to help create and foster. To break the vicious circle, Rousseau proposes to introduce into his nascent community a Lawgiver, who may use his authority, or the seductions of religion, to persuade people to accept the laws. Commentators have differed widely in their readings of *The Social Contract* as either a liberal or a totalitarian document. Rousseau saw himself as

unambiguously defending freedom from despotism; from to , revolutionaries throughout the world took him as an icon. Here he suggests that self-knowledge is to be achieved by a growing familiarity with the unconscious, a recognition of the importance of childhood in shaping the adult, and an acceptance of the role of sexualityâ€”an anticipation of modern psychoanalysis. Laclos and others The later 18th-century novel, preoccupied with the understanding of the tensions and dangers of a society about to wake up to the Revolution of â€”the Great Revolution to which the modern French state traces its originsâ€”is dominated by the masterpiece of Pierre Choderlos de Laclos , *Les Liaisons dangereuses* ; *Dangerous Acquaintances* , and its stylish account of erotic psychology and its manipulations. Another, very different, follower of Rousseauist ideals, the verbose and prolific Nicolas-Edme Restif de la Bretonne , became the self-proclaimed chronicler and analyst of Parisian society, a representative young man of the generation that had gone from country to city in search of fresh fortune. In his philosophical treatises, novels, and short-story collections, he evoked vividly the manners and morals of men and especially women, in all their social ranks, from the bourgeois mistress of the house to the prostitutes in the street. The true libertine must replace soft sentiment by an energy aspiring to the total freedom of individual desire. Juliette , he made the reader aware as never before that the search for fulfillment in the enjoyment of cruelty forms part of the human psyche.

Chapter 7 : The Past on a Plate: Having Fun with Eighteenth-Century France

In the France eighteenth century witnessed the emergence of social groups, termed the middle class, who earned their wealth through an expanding overseas trade. From the manufacture of goods that were either exported or bought by the richer members of society.

In spite of the general prejudice against learned women, there was one place where women could exhibit their erudition: It was an informal university, too, where women exchanged ideas with educated persons, read their own works and heard those of others, and received and gave criticism. Differences in social orientation and background can account perhaps for differences in the nature of French and English salons. The French salon incorporated aristocratic attitudes that exalted courtly pleasure and emphasized artistic accomplishments. The English Bluestockings, originating from a more modest background, emphasized learning and work over pleasure. Accustomed to the regimented life of court circles, salonnières tended toward formality in their salons. The English women, though somewhat puritanical, were more casual in their approach. At first, the Bluestockings did imitate the salonnières by including men in their circles. In an atmosphere of mutual support, the Bluestockings went beyond the salon experience. They travelled, studied, worked, wrote for publications and by their activities challenged the stereotype of the passive woman. Although the salonnières were aware of sexual inequality, the narrow boundaries of their world kept their intellectual pursuits within conventional limits. Many salonnières, in fact, camouflaged their nontraditional activities behind the role of hostess and deferred to men in public. Though the Bluestockings were trailblazers when compared with the salonnières, they were not feminists. They were too traditional, too hemmed in by their generation to demand social and political rights. Which of the following could best be considered a twentieth-century counterpart of an eighteenth century literary salon as it is described in the passage? A. A lecture course on art D. A humanities study group E. An association of moral reformers 2. Which of the following titles best describes the content of the passage? A. Feminists of the Eighteenth Century C. Eighteenth-Century Precursors of Feminism D. Intellectual Life in the Eighteenth century E. Dec 15

Chapter 8 : Project MUSE - Women and Work in Eighteenth-Century France

Video created by The University of Melbourne for the course "The French Revolution". We begin this course with an introduction to the French Revolution. We will examine the social and institutional structures of the Old Regime.

There was acute financial and administrative crisis as we have seen in the previous post. French society in the eighteenth century was divided into three estates: Clergy Nobles Peasants The society of estates was part of the feudal system. The term Old Regime is usually used to describe the society and institutions of France before Peasants made up about 90 percent of the population. However, only a small number of them owned the land they cultivated. About 60 percent of the land was owned by nobles, the Church and other richer members of the third estate. The members of the first two estates, the clergy and the nobility, enjoyed certain privileges by birth. The most important of these was the exemption from paying taxes to the state. The nobles further enjoyed feudal privileges whereas common people or peasants had all responsibilities to pay taxes but had no privileges. Estate Generals Taxation The Church took its share of taxes called tithes from the peasantry class. These included a direct tax, called taille, and a number of indirect taxes which were levied on articles of everyday consumption like salt or tobacco. The burden of taxes was borne by the third estate alone. This was the pain for the peasantry class as they were unprivileged ones though they were paying taxes for the state. There is a famous Latin saying which just fits them: There is an almost exact equivalent in Sanskrit- Vinash Kale Viparit buddhi. Bankruptcy came nearer and nearer. The French participation in American Civil war and the maintenance of extravagance of the court at Versailles meant more expenditure. In this situation, the privileged class was still not in the mood of paying taxes. They were not in the mood to curb their illogical expenditure. Yet money had to be raised not only to pay debts but also interest on debts. This whole burden was supposed to be borne by the common masses or third estate. With the working people again, it is not well. For there are from twenty to twenty-five millions of them. Every unit of whom has his own heart and sorrow; stands covered there with his own skin and if you pinch him he will bleed. In these whole circumstances, the increased population led to increasing demand of foodgrains. Things became worse whenever drought or hail reduced the harvest. This led to the subsistence crisis An extreme situation where the basic means of livelihood are endangered. Now the enlightened and well educated middle class played their role very precisely and mould the people anger into a holistic revolution. Enlightened Middle Class French Society: Enlightenment Class In the France eighteenth century witnessed the emergence of social groups, termed the middle class, who earned their wealth through an expanding overseas trade. As we know circumstances gives the modification to the phenotype of people. So this was the period of high suppression and exploitation which gave birth to the rationalist ideology. All of these rationalists were educated. They believed that no group in society should be privileged by birth. Voltaire The most famous writer of the time on rationalistic and other subjects was Voltaire, a Frenchman. He was imprisoned and banished, and who ultimately lived at Ferney near Geneva. Voltaire hated injustice and bigotry and he waged war against them. According to the Voltaire, creativity is the great force in this world which leads to growth and development. He emphasised on Freedom of Expressions. I disapprove of what you say, but will defend to the death your right to say it. He lived to a great old age and wrote an enormous number of books. In one of his books, he says that: A man who accepts his religion without examining it is like an ox which allows itself to be harnessed. Jean-Jacques Rousseau He was contemporary but younger than Voltaire. And this begins with a famous sentence: The Man is born free and everywhere he is in chains. He also said that Kingship is not a gift of God to the individual rather it is the outcome of the contract between ruler and ruled. So it is the duty of rulers to respect the wishes of people. For this, he coined terms equality, fraternity and liberty. His political theories played an important part in preparing the people of France for the great revolution. Montesquieu According to Montesquieu, Monarchy was based on absolute despotism. There is no nation so powerful, as the one that obeys its laws not from principals of fear or reason, but from passion. The United States of America was following this method of division of power after the thirteen colonies declared their independence from Britain. The American constitution and its guarantee of individual rights were an important example for political thinkers in France.

Diderot An encyclopaedia also came out in Paris about this time. This was full of articles by Diderot on political and social subjects. Disturbances in society are never more fearful than when those who are stirring up the trouble can use the pretext of religion to mask their true designs. They were read and succeeded in making a large number of ordinary people think their thoughts and discuss their theories. The government had no money to spend and debts grew. There was no way of raising more money. In such situation, the news that Louis XVI planned to impose further taxes generated anger and protest against the system of privileges.

Chapter 9 : In Eighteenth-Century France And England,?

HISTORY OF FRANCE including The legacy of Louis XIV, Mississippi Bubble, French and British on land, French and British at sea, Seven Years' War, The ancien régime.

Please contact mpub-help umich. When Louis XIV died in 1715, doctors noted upon conducting his autopsy that his stomach was three times the size of that of the average adult. Bonnefons noted that, for the presentation, "the middle of the table will be left empty, since the master of the house will have difficulty in reaching it because of his girth. The seeds of the culinary revolution, like those of the socio-political one, were planted by Louis le Grand. French cuisine changed very little during the Middle Ages. Even during the Renaissance when a type of more refined cooking was introduced, the French diet remained dominated by certain cereals and legumes for the poor and by spicy, boiled meats for those who could afford them. Vegetables were generally considered indigestible with little to no health benefits attributed to them. During the reign of Louis XIV, all of that changed. Like the French Revolution in our history books, the culinary one took time to complete. Both lasted for at least a century before any sort of stability settled in. Reading about the culinary revolution today is reminiscent of reading about the Revolution of prior to the 1790s. From the histories, the Revolution appeared to have come about as the triumph of bourgeois values and practices over aristocratic excesses and abuses. But just as we have come to consider this interpretation of the fall of the Bastille insufficient and overly simplified, so must we find such an interpretation of the lesser revolution unsatisfactory. So much more was involved, and so much more history must be taken into consideration. Gluttony rather seems to have been a cyclical phenomenon. Even before Charlemagne, the Gaulois ate badly but copiously. What they lacked in variety they compensated for with abundance. Charlemagne introduced a certain order and appreciation into the menu, and he even invited women to sit at his table with his men "on condition that they not bother them with nauseating scents or harmful fragrances. Part of the reason for this apparent lack of culinary interest and definite lack of culinary progress was shortage. The emperor was able to fend off the worst by enforcing strict controls such as forbidding the exportation of certain staples and setting maximum prices for comestible commodities. The French peasantry suffered greatly and was reduced to mixing dirt into the flour to make bread. Certain leaves and barks similarly entered into the French diet. A people who had primarily eaten meat had difficulty adapting itself to this new regime"so much so that cannibalism was, in certain times and places, preferable to vegetarianism. Reliability aside, the information that we have does seem to indicate clearly that abundance, and therefore gluttony, did not characterize the popular Gaulois culture during these centuries. Overeating, however, did characterize a certain privileged segment of the population. Even when food was relatively scarce"even when it was very scarce"the art of eating remained alive and well in several convents and monasteries. Michel Ruche has demonstrated that the tradition in convents and monasteries of eating well and copiously is nearly as ancient as the Carolingian dynasty. In the ninth century, Charles the Bald instituted in certain abbeys the consolationes refectiois extra food or drink allowances to celebrate birthdays, anniversaries, and other important dates of the royal house and to honor illustrious bishops of the episcopate. Annual feasts, which took place simply because the year had passed, were also put into place at this time and demonstrate the festive nature of these meals. During the ninth century, the number of feasts more than doubled from what monastic rules had prescribed a century earlier. And during these days of feast, those participating in the meal consumed between eight and nine thousand calories. Even on non-feast days, solid rations for the inhabitants of the monasteries increased by 30 percent and liquid rations by 50 percent, once again from those prescribed by monastic rules. There is little wonder that chroniclers should have found fault in such excesses when a large portion of the population was finding it difficult even to survive on a subsistence diet. Although it lasted less than a decade, it was one of the most serious catastrophes to affect the European continent, and it lived on in memory for the rest of the century. When it finally subsided, the general French population began to think about improving its menus. But as the culinary somnolence of the Middle Ages ended, a deep divide came to separate the victuals prepared by the cooks of aristocrats from those that made their way onto the popular table. No longer was the distinction merely one of abundance as it had been

during the centuries of scarcity, it was also one of refinement and delicacy, of good taste, and style. French cuisine was as young as the child king himself when he ascended the throne in 1715, but it, too, came of age relatively quickly. It was the first work to describe French cuisine as "delicately readied" and to advocate that plates be garnished with flowers. It was organized by course in order to provide full menus for various seasons or feast days. The protocol for each meal was strict and taken very seriously. The Sun King employed five hundred people to prepare and serve his meals, which were well rehearsed and lasted approximately forty-five minutes, from 11:00 to 1:00. He was served au public, so his antechamber, where he took dinner with his wife, children, and grandchildren, was filled with spectators, all of whom had to bow to the food as it passed by, and none of whom could converse while the king was at table as the monarch did not like to be distracted from his food. All the utensils were made of gold and silver as well, but Louis XIV refused to use a fork, preferring rather to wipe his hands on a cloth presented to him after each course. In describing the history of another cultural esthetic, the French garden, Michel Conan writes: Yet considering this assertion in the context of the history of French cuisine potentially challenges its validity. It goes without saying that the aristocrats at Versailles took their cultural and esthetic cues from the king. Lesser aristocrats in the capital followed that lead and were, in turn, copied by still lesser nobles. The bourgeois in Paris who could afford to imitate these latter did so. Certainly, historians have documented the extravagances of Louis XIV and his courtiers well. But there is more to the story than this. When Louis XV was anointed king of France in 1715, he maintained a public life, but he was not quite as attached to Versailles as his predecessor had been. Instead, he took to participating in all sorts of feasts and festivities outside of the castle, "without mentioning his nocturnal escapades to the public balls. For example, on Sunday, 14 February 1715, the king. In 1715, he slept at the castle only fifty-two nights; in 1716, only sixty-three. When the king did dine at Versailles, he often did so in the company of only a handful of close friends. Fewer servants, round tables, individual glassware, and a more natural approach to cuisine were meant to enhance the intimacy of the meal. The natural approach had, in fact, very little that was natural about it. Recipes grew in complexity and refinement until they became nearly impossible to duplicate. For the first time in the history of French cuisine, the quest for quality outweighed that for abundance. Louis XVI and Marie-Antoinette used the royal dining table to augment the fading luster of the crown. Their society dinners included in the neighborhood of forty people of the highest condition and worth. Aristocrats of the court followed suit, and meals in the higher spheres are reputed to have been of unprecedented luxury and sophistication, requiring an incredible investment of man-hours to produce. Because many bourgeois households were unable to replicate such extravagance in their own homes, they settled for a compromise, simplifying the ingredients and reducing the number of plates. Scholars have suggested that enlightened aristocrats found this bourgeois cuisine meritorious. Some works suggest that provincial aristocrats adopted the principles of bourgeois cooking for reasons of health, having come to understand the physical risks of gluttony sometime during the Scientific Revolution of the previous century. These documents demonstrate that all of the families concerned were drawn toward refinement and luxury, but none toward the excesses characteristic of Versailles, the court, or the capital, at least insofar as dining at their estates was concerned. The Chateau de Villevieille is located in Languedoc, France. Its first tower was constructed in the eleventh century. Historically, the Villevieille patriarch maintained close ties to the king and his court, holding the favor and receiving the privileges of consecutive monarchs through the centuries. As this appointment was hereditary, the tie between the Chateau de Villevieille and the king and his court passed to succeeding generations. In short, the relationship between the Chateau de Versailles and the Chateau de Villevieille was anything but distant. At the castle in Languedoc, much, in fact, was done to participate in the movement that transformed the eating habits of the French. Careful attention was paid to the addition of a formal dining room, something that was a novelty in the period. The walls of this new room, strangely dedicated to nothing but dining, are covered in seventeenth-century embossed and gilt leather from Flanders. He was as efficient an accountant as he was a patriarch. Because of this, we know quite a bit about the daily life at the castle during this time. And we know just how much importance was placed on dining: Of the fourteen servants employed to provide for the castle and its inhabitants in the first half of the eighteenth century, seven of them were actively involved in ensuring adequate, varied, and pleasant meals. He was to take care of the kitchen and of

its pans, tools, and equipment. He was responsible for keeping the kitchen well supplied. Nor was waste to be tolerated from the other servants who were employed at Villevieille. There were four mills at Villevieille. They provided the castle with wheat and other grains, as well as with paper, soap, and fabric dyes. All four mills were rented out, and the tenants were not required to limit their activities to milling, which was advantageous to all. At the new mill, for example, the renters were also farmers. They were required to supply the marquis with four pairs of chickens each year. The lease of the Vidourle mill came with the privilege to fish the river. The lessee could keep whatever fish he caught with the exception of the carp, all of which he was to deliver to the marquis. A grown carp could quite easily weigh up to thirty pounds. In order to minimize expenses, nearly everything that was necessary for life at the castle was produced on the estate: Wheat, garlic, and onions were grown in quantity. Apples, peaches, and figs, along with walnuts, almonds, hazelnuts, and chestnuts, were cultivated on the property. Olives were harvested in abundance; mulberries provided both fruit and the ideal leaf on which to raise silk worms. Audiger did not list a cook as an indispensable part of the seigneurial household. Rather, it appears that the task of preparing the meals would have fallen to the housekeeper and her servant. The Chateau de Villevieille was, indeed, on the cutting edge of the culinary revolution. At the same time, however, the excesses that characterized the revolution in royal courts did not characterize the dining habits at the castle. Life at the Chateau de Villevieille was no doubt luxurious, but it was also restrained and moderate in its luxury.